

CONFIDENTIAL.

[No. 29 of 1897.]

# REPORT

## NATIVE PAPERS

FOR THE

Week ending the 17th July 1897.

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## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.		CALCUTTA.			
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	10th July, 1897.	
2	"Basumati" ...	Ditto	.....	8th and 16th July, 1897.	
3	"Hitaisi" ...	Ditto	800	13th July, 1897.	
4	"Hitavadi" ...	Ditto	About 4,000	9th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	10th ditto.	
6	"Sahachar" ...	Ditto	About 500	7th ditto.	
7	"Samay" ...	Ditto	3,000		
8	"Sanjivani" ...	Ditto	3,000	10th ditto.	
9	"Som Prakash" ...	Ditto	800	12th ditto.	
10	"Sulabh Samachar" ...	Ditto	.....	10th ditto.	
11	"Vikrampur" ...	Ditto	200		
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto	300	10th, 13th and 14th July, 1897.	
2	"Dainik-o-Samachar Chandrika" ...	Ditto	1,000	11th to 15th July, 1897.	
3	"Samvad Prabhakar" ...	Ditto	1,132	10th and 12th to 14th July, 1897.	
4	"Samvad Purnachandrodaya" ...	Ditto	200	9th, 10th and 13th July, 1897.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	9th, 10th, 12th to 15th July, 1897.	
HINDI.		CALCUTTA.			
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta	2,000	17th June and 8th July, 1897.	
2	"Hindi Bangavasi" ...	Ditto	10,000	12th July, 1897.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto	500	12th ditto.	
URDU.		CALCUTTA.			
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide" ...	Calcutta	310	8th ditto.	
2	"General and Gauharisafi" ...	Ditto	330	8th ditto.	



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<b>BENGALI.</b>	<b>BURDWAN DIVISION.</b>			
	<i>Fortnightly.</i>				
1	"Pallivasi" ...	Kalna ...	.....	11th July, 1897.	
	<i>Weekly.</i>				
1	"Bankura Darpan" ...	Bankura ...	500	8th ditto.	
2	"Bankura Hitaishi" ...	Ditto ...	.....	12th ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	250	6th ditto.	
4	"Chinsura Vartavaha" ...	Chinsura ...	620		
5	"Education Gazette" ...	Hooghly ...	1,280	9th ditto.	
	<b>BENGALI.</b>	<b>PRESIDENCY DIVISION.</b>			
	<i>Weekly.</i>				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	7th and 14th July, 1897.	
2	"Murshidabad Pratinidhi" ...	Berhampore ...	300	.....	This paper is neither regularly published nor regularly issued.
3	"Pratihar" ...	Ditto ...	603	9th July, 1897.	
	<b>URIYA.</b>	<b>ORISSA DIVISION.</b>			
	<i>Weekly.</i>				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	26th May, 1897	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	27th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ..	309	26th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	490	29th ditto.	
	<b>HINDI.</b>	<b>PATNA DIVISION.</b>			
	<i>Monthly.</i>				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	<i>Bi-weekly.</i>				
1	"Aryavarta" ...	Dinapur ...	1,000	10th and 14th July 1897.	
	<b>URDU.</b>				
	<i>Weekly.</i>				
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500		
2	"Gaya Punch" ...	Gaya ...	400	5th July, 1897.	
	<b>BENGALI.</b>	<b>BHAGALPUR DIVISION.</b>			
	<i>Fortnightly.</i>				
1	"Gaur Varta" ...	Malda ...	.....	8th ditto.	
	<b>BENGALI.</b>	<b>RAJSHAHI DIVISION.</b>			
	<i>Weekly.</i>				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	7th ditto.	This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	8th ditto.	
	<b>HINDI.</b>				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masih Samachar Patrika."	Darjeeling ...	700		
	<b>BENGALI.</b>	<b>DAOGA DIVISION.</b>			
	<i>Fortnightly.</i>				
1	"Faridpur Hitaishini" ...	Faridpur ...	.....	13th ditto.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	.....		
2	"Charu Mihir" ...	Mymensingh ...	900	5th July, 1897.	
3	"Dacca Prakash" ...	Dacca ...	2,400	11th ditto.	
4	"Sanjay" ...	Faridpur ...	.....	9th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	10th ditto.	
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	12th ditto.	
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Fortnightly.</i>				
1	"Tripura Prakash" ...	Comilla ...	900		
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120		
	BENGALI.	ASSAM.			
	<i>Fortnightly.</i>				
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....		
2	"Silchar" ...	Silchar, Cachar ...	.....		



## II.—HOME ADMINISTRATION.

## (a)—Police.

The *Burdwan Sanjivani* of the 6th July has the following:—

The Khana Junction affair.

BURDWAN SANJIVANI,  
July 6th, 1897.

When plague inspection was first enforced at Khana Junction, a friend went to see, with his own eyes, the state of things in the segregation hospital. He saw a handsome young lady, with ornaments on, confined in a compartment made of mat, with a solitary constable guarding the door. Her male relatives were confined in a separate compartment thirty or forty yards off. From this, our friend concluded that female honour was not safe in the plague hospital. This prediction is at last fulfilled. On the 26th June last, three young women were confined in the plague hospital at Khana Junction. One of them was a Japanese and the other two were Bengali women, the two latter being circus girls bound for Calcutta. The women were placed in two separate compartments, and were to remain confined for forty-eight hours. At night, the Japanese girl went to the room of the Bengali girls, and asked their permission to sleep with them. Permission granted, the three girls slept together. A little while after, two Europeans entered their room and made an improper proposal to them. They having rejected the proposal, the Europeans were about to resort to force, when the Japanese girl acceded to the proposal, and was taken to another room by Mr. Salts, the Assistant Surgeon deputed to Khana Junction to examine Railway passengers. The other European then began to molest the two Bengali girls, and tried to forcibly violate them. His attacks were, however, stubbornly resisted, and the alarm raised by the assaulted women drew a crowd of people, at which the European fled.

The above is the substance of the deposition given in the presence of the police by the two Bengali girls. The Khana Junction Police telegraphed the matter to the Chief Railway Police Officer at Howrah. The police, however, did not detain the girls or await the arrival of their chief. The Japanese girl told the police that she had consented to the proposal of the Europeans, and had nothing to complain of. Of the two Europeans accused by the girls, one, as has been already said, is an Assistant Surgeon. The other is a police officer, entrusted with the task of protecting the passengers. We cannot say how far the deposition of the complainants is true, but it will be a terrible thing if even a portion of it be true. The outraged girls may not be patterns of chastity, but the offence was committed in a peculiar place and under peculiar circumstances. The plague inspectors at Khana Junction are armed with absolute powers. They have the power to confine even a Maharani in the segregation camp. There is none to dispute their will, and the police force is always ready to help them. There is no crime which cannot be committed, if the police act in conjunction with the plague inspectors. The authorities should not think an inquiry unnecessary, because the three girls in question are women of an elastic and easy-going frame of mind. They may be professional circus riders, but that is no justification for the public officers who made an unlawful proposal to them, co-habited with that one among them who consented, and tried to forcibly violate the other two because they rejected their proposal. The Government should cause a searching inquiry to be instituted into the matter, and adequately punish the offenders if even a portion of the deposition of the complainants be found to be true. Transfer is not sufficient punishment for these two Europeans. Steps should also be taken to prevent such an occurrence taking place in future.

The plague inspectors have the fullest liberty to detain any and every passenger in the segregation camp. Passengers from Raniganj, bound for Burdwan, have been known to be detained in this way. There is no plague at Raniganj, but still passengers have been known to be unnecessarily confined in the plague hospital. The Inspectors may, at their own discretion, unnecessarily detain respectable ladies in this way, and place them in danger and insecurity in the plague hospital. It has become indispensably necessary that the Government should point out the class of passengers who are to be detained. The Inspectors should not be depended upon in this matter, and they should be punished if they go beyond their limit.



SANACHAR,  
July 7th, 1897.

2. The *Sahachar* of the 7th July has the following : —

The Calcutta riots.

The Shyambazâr riots, which occurred a few years ago, were not so fearful as those which have just been witnessed in Calcutta. Never before was the metropolis placed in such a sad and helpless predicament. Five to seven thousand Musalman roughs became the masters of the situation, and life and property in the town was seriously imperilled. Mr. James, the new Police Commissioner, although an able man, had just assumed his office, and had as yet no time to make himself fully acquainted with the condition of Calcutta. He was, of course, soon present on the scene of the riots, and did his best to quell the disturbance. But neither Mr. James nor his police could do much. It would have been well if he had, at the outset, summoned the leaders of the Musalman community and entrusted to them the task of suppressing the riots, holding them responsible for the lawless conduct of their co-religionists. But this he did not do. Mr. James, however, cannot be much blamed for this. The Government was not, and is not, now in Calcutta. The Viceroy, his Council and his Secretaries are all now in Simla which has become the metropolis of British India for seven months in the year. As for the Officiating Lieutenant-Governor, he was out on tour. The defence of Calcutta was practically in the hands of the Commissioner of Police and the Commanding Officer in Fort William. It is probable that the riots would not have been allowed to assume such vast dimensions if Sir John Lambert, the experienced Police Commissioner, who was well acquainted with the ways of the low-class Musalmans of the capital and was feared by them, had been in office. It was no wonder if Mr. James and the Commanding Officer at Fort William did not venture to adopt any decisive or summary measures for putting an end to the riots, for which they might be held accountable to their superior authorities. Immediately after the outbreak of the troubles, it was clearly the duty of the officials in Calcutta to wire to the Lieutenant-Governor what had happened. This would have doubtless brought His Honour back to Calcutta, and given him an opportunity of devising suitable means for the suppression of the riots. But this, too, was not done. No respectable Musalman has the least sympathy with the rioters, and it now behoves the leaders of the Musalman community to take such steps as may render the recurrence of such riots impossible. They should make the utmost endeavour to explain to their ignorant co-religionists that they ought not to break the law, and that if they have any grievance, they should respectfully lay it before Government which does not interfere with the religion of any section of its subjects.

An enquiry should be made to ascertain whether the riots were the effect of any secret cause. Of course, speculation is rife on this point. The stringent measures adopted for the suppression of the plague and, among them, the stoppage of the *haj*, the prevalence of scarcity for some years past and Government's over-indulgent treatment of the Musalmans, are some of the theories that have been started for the purpose of accounting for the disturbances at Talla. But the fact would seem to be that these riots do not possess the least political significance, and were the doing of an ignorant and fanatical mob who had no ulterior object in view.

The helpless state of Calcutta during the riots forcibly brought to mind the utter inefficiency of the City Police. On such occasions the Calcutta Police is utterly unable to do anything. There is no knowing to what sad plight the metropolis would have been reduced if soldiers from the Fort had not come to its rescue. The Calcutta Police needs thorough overhauling. It is notorious that, in broad daylight and in the heart of Barra Bazâr, *badmashes* assault and maltreat innocent citizens, while the police listlessly looks on. Again, it is well-known that there are dens of *badmashes* all over the town. These should be promptly suppressed. The matter should receive the early attention of Government.

The *Englishman* rightly says that Government should not allow any compromise to be made with the rioters, but it is wrong in holding that the Hindu community has any sympathy with them. No Hindu can possibly have any sympathy with the Musalman rioter who sought to dispossess a fellow-Hindu by force of a piece of land belonging to him. As a matter of fact, during the riots, the Hindus courageously came forward and saved the lives of some Europeans, and of some natives who had appeared in European costume. Even



Hindu school-boys helped many who were in peril by showing them the way to secure places.

Government should, in this connection, consider the question of allowing natives the use of arms and admission into Volunteer Corps. The Indians have been disarmed, and how will they defend themselves on occasions of riots like these? It behoves Government to trust educated Hindus who are loyal to it, exempt them from the operation of the Arms Act, and grant them the privilege of volunteering. As for the editors of Anglo-Indian journals, they ought to remember that criticism of the measures of Government is not necessarily or always a seditious act. The articles in the *Statesman* newspaper against the Simla exodus were not certainly seditious.

3. The same paper has the following :—

The Poona tragedy.

The occurrence of diabolical murders, like those which have just been committed in Poona, so completely upsets the public mind and evokes feelings of indignation and vindictiveness, that it is neither safe nor wise to endeavour to ascertain the reasons which prompted the crime, until the people have regained their usual equanimity and the faculty of independent judgment. Considering that no clue has yet been obtained regarding the offenders or their motives, it is clear that the crime was planned with the greatest caution, and it is probable that it will be some time before Government is able to discover its cause. But it is equally certain that, sooner or later, the offenders will be traced and brought to justice if an earnest endeavour is made by Government in co-operation with the people of Poona. In the meantime the public ought to watch patiently and help the police. The offenders should be punished, but care should be taken to see that innocent people are not harassed. It is no wonder that the Anglo-Indian community should feel more indignant over the Poona tragedy than the people of this country. That this is so is only natural, and that community therefore cannot by any means be blamed for it. The natives should, on this occasion, show their sympathy with it, though they cannot but regret the unjust and angry comments which are being made in Anglo-Indian newspapers on the attitude of the Brahmans of Poona. Many of them have gone the length of stigmatising the vernacular newspapers of India as seditious. Although it cannot be said that their writings are entirely faultless, nobody can still believe that it is these newspapers which instigated the murders in Poona. The native newspapers have been always an eye-sore to the *Englishman*, the *Pioneer* and other Anglo-Indian journals, and it is therefore no wonder that the *Englishman* should call for the enactment of a Vernacular Press law. The editors of native papers should, at this time, write temperately, and the Government of Bombay should not allow itself to be influenced in any way by the writings of the Anglo-Indian journals. Mr. Lamb's speech to the people of Poona deserves commendation.

The Poona murders appear to have been the outcome of a conspiracy. The stringent measures that were adopted for the suppression of the plague were strongly protested against. It is probable that Mr. Rand and Lieutenant Ayerst would have been spared if the Secretary of State had, at the recommendation of Lord Sandhurst, relaxed the rigour of those measures. But he did not do so. Again, the oppression committed on the people by the soldiers was frequently protested against. It would have been well if the Bombay Government had at that time asked the editors of newspapers to substantiate their statements in this connection. But this was not done. All this points to the existence of a conspiracy, though it cannot be said, with certainty, that the Poona Brahmans were implicated in it. It is impossible that those who have received English education should have had anything to do with such detestable murders. It can never be just to look upon the whole population of Poona as rebels, simply because these murders have been committed in their midst. To some extent the newspapers may be to blame. But instead of punishing them as a body, it will be well to hold out to them the fear of punishment. Of course, if any paper is really guilty, let it be punished by all means. But it would be a matter of extreme regret if, in this Jubilee year, for the fault of one or two papers, the whole Vernacular Press were deprived of its liberty. Government, it is hoped, will never do any such thing.

SAHACHAR,  
July 7th, 1897.



MURSHIDABAD  
HITAISHI,  
July 7th, 1897.

4. The *Murshidabad Hitaishi* of the 7th July does not approve of the proposal to amalgamate the two police-stations in Berhampore town, in the Murshidabad district, in a new station to be located in the middle of the town. If this is done, there will be a recrudescence of crime in parts of the town furthest from the thana.

DARUSSALTANAT  
AND URDU GUIDV,  
July 8th, 1897.

5. The *Darussaltanat and Urdu Guide* of the 8th July writes, as follows, on the Talla riots:—

The Talla riots.

There has been a regular warfare between the police and the European troops on the one hand and the Musalmans who were excited for their religion on the other. A very large number of men have been killed and wounded. The troops and the police met with a sound thrashing at the hand of the mob. The Talla riot would have led to a crisis like that of 1857, had not the excited Musalmans been given to understand that they would have their grievances redressed. The riot is ascribable partly to the folly of the Munsif in decreeing the ejectment suits, and partly to the action of the police who demolished the mosque as often as the Musalmans built and rebuilt it. Both the Munsif and the police all the while knew that a Musalman cannot bear to see a mosque demolished. The police, to tell the truth, aggravated the riot by pulling some old men by the beard, by crying out *Kalimaiki Jai* when attacking the Musalmans, and by planting a peepul tree on the disputed land. Musalmans are not hostile to the Government, nor do they aspire to throw off the English yoke.

It is a baseless rumour that the Musalmans of India asked for help from the Amir, whose friendship with the Government has been proved in many instances.

6. The *Basumati* of the 8th July has the following:—

BASUMATI  
July 8th, 1897.

The moral of the Talla riots.

Our Musalman brethren ought to know that the English are not their enemies, but wish to do what will conduce to their welfare. That the English love the Musalmans is known from their acts. Under such circumstances, the Musalmans should not assume a hostile attitude towards the English.

The Musalmans, however, know whether it is love or fear that makes the English encourage them in their wrongdoings. In cow-slaughter quarrels, Hindus, Europeans and the police are beaten, and are sometimes even killed; but it is only the Hindus who are arrested. Aye, the Musalmans are allowed to commit oppressions upon Hindus and their religion with almost perfect impunity.

Let the Christians love the Musalmans, teach and enlighten them, employ them in suitable public offices. The Hindus will be glad if this is done. But that is certainly an indefensible policy which allows the Musalmans, who oppress the Hindus and the police, to escape scot-free, and punishes innocent Hindus. Last Friday, a number of Musalmans were heard to say that if Sir Charles Elliott had been on the *musnud* of Bengal, nobody could have ventured either to break the mosque at Talla or to arrest the rioters. It is not good to allow Musalmans to entertain such ideas.

SULABH DAINIK,  
July 9th, 1897

7. Referring to the Talla riots, the *Sulabh Dainik* of the 9th July, says

The Musalman leaders in the riots. that the Musalman gentlemen, who, on the assurance given by Raja Sourindra Mohan Tagore, that his brother, the Maharaja, was willing to make a gift of the land to the Musalmans for the purposes of a *Masjid*, issued a proclamation to their co-religionists conveying to them the news, and asking them to forbear from making any fresh disturbance, cannot in any way be blamed. There was no reason to disbelieve the Raja's statement, and no one, indeed, could have disbelieved it. People who are abusing these gentlemen ought to have seen them, and heard from them what they had to say, before calling them liars. It is true the Musalman gentlemen ought to have personally seen the Maharaja before issuing the proclamation, but the Raja's assurance, together with the necessity for prompt action in the matter, exonerate them from all blame. They returned from the Raja's house late at night, and immediately set to work to have the proclamation printed. The public ought to be grateful to them, instead of abusing or insulting them.



8. The *Hitavadi* of the 9th July writes as follows:—The *Hitavadi's* green leaflet.

In our last we published a report of the riot in Calcutta, in the form of a supplement, as we could not provide room for it in the body of the paper, and as the importance of the subject required something more than a meagre notice. The report embodied the result of our own as well as the enquiries of 13 independent reporters. Nothing was put in there on the strength of rumour or hearsay. Still the *Indian Daily News* wrote about us as follows:—

HITAVADI,  
July 9th, 1897.

## " THE GREEN LEAFLET.

"There was a general idea that the green leaflet circulated freely among the Muhammadan community was a seditious production, which incited the people to rioting. We have made the closest inquiry in regard to it, and we find that it was a report of the first day's rioting but, without any comment, issued by the vernacular paper notoriously known as the *Hitavadi*. The absence of any explanation as to what led up to the disturbance and the action of the police had the very effect which, perhaps, the newly-released Editor of the native paper did not intend."

Our contemporary found fault, not with our notice, but with our indiscretion in not publishing an account of what led up to the disturbance, and in circulating our report freely among the Muhammadan community. Our contemporary is welcome to publish lies like these, if he expects to increase his importance by so doing. But if he counts upon intimidating us by such conduct, we will say, in the words of the poet Ramprasad:—"I am not one to be frightened by frowning looks."

This writing in the *Indian Daily News* is not all that we have to complain of: telegrams have been sent to London, Madras and Rangoon, that immediately after his release from jail, the editor of the *Hitavadi* has been instigating rebellion.

## 9. The following observations are found in the same paper:—

The Poona tragedy.

We are sorry to see the Bombay Government, as well as several Anglo-Indian papers, acting very wrongly in connection with the Poona tragedy. It is proposed to quarter a punitive police in Poona, casting thereby an additional burden of a lakh and-a-half on the towns-people. We can, by no means, approve of this proposal. The majority of the population of Poona are Maharatta Brahmans, who are men of education, breeding and position. None but extremely mean-minded Anglo-Indians will say that such people will resort to such foul means to gratify their revenge. Who shall say how many soldiers have, on the plea of plague inspection, entered into respectable *zananas*, and there outraged the modesty of ladies in the presence of their male relatives? Hindu and Musalman ladies are kept jealously concealed from the gaze of male strangers. It should, therefore, be easy to imagine what the feelings of natives must be when they see the person of any female relative touched by an English soldier. If one or two persons have, under the influence of such excitement, killed one or two Europeans, should all the residents of Poona be punished for it? Upon what principle of justice will Government proceed to punish thousands of innocent people for the fault of only a handful of men? Sad tragedies take place from time to time in Ireland; but does the Home Government therefore quarter additional police in that country? The disgrace of the Bombay Government will know no bounds if it carries out its proposal. Even the bitterest enemies of Mr. Rand wish that his murderers may be brought to justice; but innocent people should by no means be punished on that account.

HITAVADI.

## 10. The same paper has the following:—

The Calcutta riots.

The demolition of the *masjid* at Talla was not the main cause of the riots in Calcutta: it was only a subsidiary cause. Ignorant and fanatical Musalmans had expected undue indulgence from Government. They were under the impression that, since the murder of Lord Mayo and Justice Norman by Musalmans, Government had become afraid of them, and was therefore disposed to show them greater favour. Musalmans of this class studied little the policy of Government, and read news-

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papers, but cursorily, and were of opinion that a combined and vigorous resistance was a more effective means of getting grievances removed than supplicatory petitions adopted at Congresses or other similar assemblies. But fear of punishment deterred them from acting up to their principle.

Then there was the triumph of Turkey over Greece. Ignorant Musalmans now began to talk to one another in this strain:—"The Sultan has defeated the Christians. He can now, if he chooses, drive the English out of Egypt at any moment. The English fear and flatter the Sultan of Turkey and the Amir of Afghanistan." War news began to be picked up by ignorant Musalmans from their semi-educated brethren, and by the latter, from their educated co-religionists, and the truth was, no doubt, very much distorted in this circuitous process. The heart of the meanest Musalman swelled with pride to think himself a co-religionist of the Sultan of Roum. The supposed hostility of the English Government towards the Sultan also gave Musalmans great offence.

At this juncture the *masjid* was demolished, and ignorant Musalmans got terribly excited. There was a riot. The excitement was lulled for a time by a rumour that Maharaja Jotindra Mohan Tagore would cede the land on which the *masjid* stood, but it broke out anew when the rumour proved false. The police was on the alert. Wherever it saw Musalmans crowded together, it told them at first to disperse, and on their refusal to do so, fired upon them. Many innocent people have been killed or wounded in this way. But this was inevitable; for the authorities could not have quelled the disturbance except by firing. Innocent people should have had the good sense to keep themselves at a distance from the mob.

No one can give the exact number of those killed in the riot. There was a rumour that thousands of people were being shot down like cats and dogs, and that their dead bodies were being thrown into the river or the *khal*. It is impossible to give an exact measure of the small amount of truth that lies in this rumour. As a matter of fact, the number of the killed is neither so few as the number of the dead bodies that have been recovered, nor so large as rumour would have it. Many have been killed or wounded through the indiscretion or wantonness of the Officers. An eye-witness tells us that a number of armed Officers shot the driver of a hackney carriage dead, simply because he refused to bring the carriage to them at their bidding. We have no reason to disbelieve the story.

But the authorities would have done well if they had, before taking extreme measures, tried to explain to the Musalmans that Government had no intention of interfering with their religion. If it had been explained to the Musalmans that no *masjid* could, according to the tenets of their religion, be lawfully built on the disputed piece of land, many of them would not have taken any part in the riot. It would have been better to reason down a fanatical mob than to subdue them by brute force.

The dexterity, courage and firmness shown by the Commissioner of the Calcutta Police in quelling this disturbance are worthy of all praise. We must say that under the management of a less able man, a good deal more blood would have been shed. It was, however, indiscreet to send at first a small number of *paharawallas* against a large infuriated mob. If precautions had been taken from the very first, so many policemen would not have come to grief.

Those who are blaming the authorities for passing orders for firing upon the mob, will think differently if they reflect that nothing short of firing would have quelled the fanatics, and that the mischief which would have taken place, if there had been no firing, would have been far greater than what has resulted from it. Indeed, the authorities have stopped far short of their instructions on this head, for the Government of India, as we know from a copy we have procured of a secret telegram, wired to the Local Government as follows:—"If there be any more rioting, adhere to independent firing, and declare Martial Law." It would have been most improper to arm indiscreet soldiers with such powers, and it was wrong on the part of the Viceroy to pass such an order from his hill-residence. If the Viceroy had been here, the very terror which is inspired by his name would have quelled the disturbance. On the first night of the disturbance, Calcutta was unprotected, for the police was occupied with the rioters, and, thanks to the Arms Act, the citizens themselves



were not in a position to protect themselves. The Viceroy should reflect over this situation from his hill-residence.

In conclusion, we would ask the authorities to consider that respectable Musalmans were not at all concerned in the riot, and request educated Musalmans to explain to their co-religionists how foolish it is to count upon the help of the Sultan and the Amir, and to seek for removal of grievances by means of intimidation.

11. The *Sulabh Dainik* of the 10th July hears various rumours regarding

The number of men killed in the late riots.

the number of persons killed and wounded in the late riots. The public belief is that more than a thousand men have been killed. It is difficult to

say what is the exact number, but the number must have been large, or the riots would not have terminated so soon.

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July 10th, 1897.

12. The *Bangavasi* of the 10th July observes that many Bengali students

Bengali students in the late riots.

walked the streets at night during the late riots with the object of pointing out to European passers-

by the safest routes. The writer himself received the assistance of a few students in conducting a European to a safe thoroughfare. The courage and self-sacrifice displayed by these Bengali students was, indeed, admirable.

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July 10th, 1897.

13. Referring to the placing of a punitive police in Poona, the same

The Poona tragedy.

paper observes that it is extremely doubtful whether this drastic measure will succeed in tracing the

offender. It will, no doubt, lead to police oppression, and innocent people will suffer for the fault of the undetected offender. The Hindu, however, with his belief in fate (*adrishta*) can calmly bear a calamity which is unbearable to an ordinary individual. The Poona people must be unfortunate indeed. But there is nothing which a Hindu cannot bear.

BANGAVASI.

14. The same paper has the following:—

Attempt at rape in the plague hospital at Khana Junction.

On the 3rd July last, we had been to Burdwan where we heard that an attempt at rape had been committed in the plague hospital at Khana Junction.

The next day we went to Khana Junction to make an inquiry. We saw the European Station master, who recognised us, and asked us, rather in a tone of emotion, why we had personally come there, instead of sending a representative. The Station-master, however, told us nothing about the matter, and pretended ignorance. The whole Station staff kept stubbornly silent, and we failed to elicit anything from them. It was evident that an attempt was being made to hush up the matter.

BANGAVASI

Foiled in this way, we turned our steps towards the segregation camp. We handed our card to the constable at the gate, and asked him to take it to the officer in charge of the camp. The constable treated us with scant courtesy. He pushed us off, and tore our card in pieces in our presence. He told us roughly that we were not permitted to enter the camp. Thus disappointed we retraced our steps and came across two Europeans lying in a room. These two Europeans were Railway employes, and at first declined to say anything. They were, however, induced to give an account of the occurrence, which confirmed, in material respects, all that was said about it in public.

The European gentlemen's account of the occurrence, and also an account of the same by the two Bengali girls who were assaulted and who were interviewed by the writer, are given:—

The writer concludes as follows:—

"Everything about the occurrence is known to the station staff, but no one has the courage to let out the secret. The Police Inspector of Burdwan knows it well, but he has not been instructed to make an inquiry."

15. The same paper has the following:—

The *Englishman* in the Calcutta riots.

The *Englishman* smelt Hindu sedition in the Calcutta riots. In our opinion, it is the height of foolishness to rebel against a powerful Government

like the English—against a Government, that is, which has a trained army in its service, armed with guns and swords and cannon. The Hindus are not fools, that they will court certain destruction. The English army, at the command of the Government, may indiscriminately cut down rebels or blow them off at the cannon's mouth. The Musalman rioters were ignorant fools, and so they

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were audacious enough to fight the police. To tell the truth, there is no good in unnecessarily courting death. No one should aspire to be great when time and tide are against him. Plague and earthquake, famine and flood—there are many things to kill us. Why should we seek another means of putting an end to our life? The death of a few hundreds, moreover, will not cheapen rice, and the Hindu has, therefore, no reason to rebel against the Government, and bear the burden of sin.

SANJIVANI,  
July 10th, 1897.

16. The *Sanjivani* of the 10th July observes that it is not known how many were killed during the late Calcutta riots. The number killed in the late riots. The *Indian Daily News* put the number at 300, and the *Englishman* at 900. According to the police

report, however, only seven persons were killed. The writer has, however, ascertained that dead bodies were carried to the trenching-grounds in Municipal waggons, with layers of filth on them, in spite of which, however, hands and legs were visible. The number of the wounded, also, has not been correctly ascertained. Very few of the wounded have been admitted into hospitals. Most of them are lying helpless in their homes. Indiscriminate shooting was resorted to, and was attended with disastrous consequences, as shooting in crowded streets, without previous warning, is sure to be. A high official writes in the *Englishman* that the Police Commissioner is not warranted to shoot down any one and every one, or to shoot at a flying crowd. The Police and the Military, however, did during the riots what they were not warranted to do.

MIHIR-O-SUDHAKAR,  
July 10th, 1897.

17. With reference to the reports of oppression of Musalmans in the Jessore district, published in the last issue of the paper (Report on Native Papers for 10th July, paragraph 9), the *Mihir-o-Sudhakar* of the 10th July asks the Magistrate of Jessore and the District Superintendent of Police to see, respectively, that the Musalmans get justice in the Law Courts, and that they are not further oppressed by the police.

DACCA PRAKASH,  
July 11th, 1897.

18. The *Dacca Prakash* of the 11th July makes the following reflections on the Calcutta riots:—

The Calcutta riots. Government will not probably publish the exact number of those who were killed in the riots. It is its interest to conceal this information. Though the Musalmans who have been killed came by their death through their own fault, Government nevertheless cannot escape the blame of having killed its own subjects. The duty of Government towards its subjects would have been best discharged if, instead of killing anybody, it had quelled the riot by some ingenious measures. The *Indian Daily News* puts down the number of the killed at three hundred. The Editor of the leading organ of the truthful Calcutta Anglo-Indians says that from nine hundred to a thousand Musalmans were killed. The natives of Calcutta think that about fifteen hundred Musalmans were killed. Which of these statements should be accepted as correct? It is true the Anglo-Indian papers may exaggerate the number of the killed from a desire to strike terror into the hearts of the rioters. But it will not be wrong to assume that a large number of Musalmans were killed. The troops and the European residents were so bewildered with fear that they made no distinction between friend and foe, Hindu and Musalman, in using their fire-arms.

When the number of the killed is so large, the number of the wounded must be much larger. The fight, in fact, was not a trifling affair. In many of the large number of battles by which the English won the mastery over the country, the number of the killed and wounded was much less. The conquest of a country like Burma was effected with fewer casualties.

The inquiry is needless whether the Musalmans had any political object in creating the disturbance. There is no denying that the Musalmans have gained by overawing the Government. Since the assassination of Lord Mayo, the Musalmans have many times put the Government in alarm. And the Government has gradually conceded to the Musalmans greater powers and privileges than to the Hindus. It is a sign of the Government's fear of the Musalmans that, notwithstanding the inefficiency and corruption of such Musalmans as have been employed under it, it is still admitting Musalmans into its service in increasing numbers. To multiply instances of the Government's fear



of the Musalmans will only disgrace it, but everybody knows how the matter stands.

19. The *Dainik-o-Samachar Chandrika* of the 11th July has the following:—

The Calcutta riots.

It is a relief that the Musalmans are gradually realising their position. They are gradually coming to understand that they alone will have to suffer if the disturbance does not soon cease. The Musalman leaders are trying their best to pacify their ignorant co-religionists, and the authorities have made all possible preparations to prevent a repetition of the riots. The Military and the Police are in readiness, and the authorities have resolved not to stop short even of bloodshed. It is rumoured that even artillery was called into requisition at Barrackpore. It was simply madness on the part of the Musalmans to have dared to fight with the armed authority of the Government, their weapons of warfare being sticks and brickbats. In the Calcutta riots we find the revolts of Titumir re-enacted, and Ramdas Sarma's scheme of India's political deliverance carried out almost to the letter. His dream of the deliverance of India would have been fully realised had the Musalman rioters blocked the Suez with *chhatu* (barley powder) and set fire to bags of chillies near Fort William. So great is the credulity of the ignorant Musalman masses, that they readily believed in the rumour set agoing by mischief-makers that the Amir of Afghanistan had sent artillery and the Sultan of Turkey an army in aid of the Musalman rioters. Turkey's victory over Greece has been misconstrued by ignorant Musalmans into a defeat of the Christian Powers at the hands of the Sultan, and many of them have been heard to boast that Turkey will soon annex India. Musalman credulity is simply wonderful. If a Musalman says that the Government palace has been carried off by a kite, thousands will believe him without the least hesitation. There can be no doubt that, in the late riots, hundreds and thousands were misled and misguided by a few designing mischief-makers.

It is admitted on all hands that the late Musalman disturbance was the making of the dregs of the Musalman community—of lawless ruffians, professional *gundas* and ignorant mill-hands. They are most excitable, and are not easily controlled. The respectable Musalmans had nothing to do with the riots, and the rioters had no leader. The authorities were convinced that the panic was greater than the disturbance. They were, however, prepared for any emergency. If, then, the disturbance was not so formidable as it was feared to be, why was so much blood shed in quelling it? There ought to be an inquiry as to why the panic was so great.

The attitude of the Anglo-Indian press, with reference to the riots, has not been as it should have been. Most of the Anglo-Indian papers have said what they ought not to have said. They were almost all misled, and made a mountain of a mole-hill. Some of them even went so far as to accuse the Hindus of complicity in the riots. They did not spare the Musalman leaders, and called for bloodshed, and hankered after blood. They wanted wholesale massacre and indiscriminate shooting. They dreamed of a second Mutiny and smelt sedition in everything. The *Pioneer*, however, maintained its equanimity, and did not believe in the gravity of the situation. That paper at first held the Hindu decree-holder responsible for the riots, but afterwards confessed its mistake. The *Moslem Chronicle* assumed an unfair tone and attitude. It was not at all justified in raising a hue and cry to the dignified position of a *masjid*, in finding fault with Maharaja Jotindra Mohan Tagore, in wrongly accusing the police of high-handedness, in insinuating lawlessness against the Marwaris and in questioning the fairness of Mr. S. D. Roy, Deputy Magistrate of Sealdah. All this was against journalistic fairness and impartiality, and the Editor ought to confess his mistake.

It is quite unfair and unjustifiable to accuse the whole Musalman community of disloyalty. The law-abiding and respectable Musalmans had no sympathy with the rioters. Many of them were forced to fly from Calcutta during the disturbance. They were placed between the Devil and the Dead Sea. On the one hand, the rioters insisted on their joining them; on the other hand, they ran the risk of being mistaken by the police for rioters. Many innocent Musalmans had to suffer during the disturbance, and many innocent Hindus had to share their fate. It is said that the Musalman ruffians were

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offended with the Hindus because they stood aloof, and they tried to offend the Hindus by way of retaliation, by ill-treating cows in their presence and throwing beef into their temples. The police ought to take steps to protect the Hindus.

At the instance of some leading Musalmans, the Imams of the Calcutta *masjids* have told their congregation that it was against their Scriptures to build a *masjid* on another man's land. They declared that the so-called *masjid* at Tala was, properly speaking, no *masjid*. The Musalmans have always been known for their unquestioning obedience to their Imams, and it is to be hoped that this *fatwa* will cool them down. The Central Muhammadan Association and the Muhammadan Literary Society, as the representatives of the Musalman community, have denounced the conduct of the late rioters. They have issued notifications to their co-religionists, asking them to desist from creating further disturbance. The leading Musalmans have, throughout, conducted themselves in a praiseworthy manner.

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CHANDRIKA,  
July 12th, 1897.

20. The *Dainik-o-Samachar Chandrika* of the 12th July has the following:—

The Calcutta riots.

The *Ulemas* have declared that faithful Musalmans should not pray in a *masjid* standing on another's land. This declaration has put an end to the riot. The Musalman leaders ought to have consulted the *Ulemas* and published their decision in the beginning of the riots, instead of waiting so long. That would have nipped the riot in the bud. Babu Debendra Nath Ghosh quotes from the *Koran* to show that the Tala *masjid* is not properly a *masjid*. It is difficult to understand how Himmat Khan could, in the face of the injunction of the *Koran*, erect a *masjid* at Tala, and why the Musalman leaders and *Ulemas* did not protest against his unwarrantable conduct. Are the Musalman leaders ignorant of the *Koran*?

The rumour of a secret telegram authorising the proclamation of Martial Law has been officially contradicted. We believe in this official contradiction, and are sorry that some of the newspapers are still harping upon the rumour.

The number of the killed has not yet been ascertained. Reuter has telegraphed to England that six hundred people were killed in the riots. Many put the number at 100, but the official report puts it at 12!

BANKURA HITAIISHI,  
July 12th, 1897.

21. The *Bankura Hitaishi* of the 12th July observes that it is a matter for

The Musalman Community and the Calcutta riots.

congratulation that only ignorant, low-class Musalmans were concerned in the late Calcutta riots. Respectable Musalmans had nothing to do with the riots, and have won the approbation of the public by trying their best to pacify the fanatic Musalmans, and thereby put a stop to their lawlessness. According to the Musalman Scripture it is a sin to rebel against the ruling power. If the low-class Musalmans had known this, they would not have risen against the executive authorities.

22. The *Sulabh Dainik* of the 12th July has the following:—

The punitive police in Poona.

Two Europeans, both big officers, one a Civilian and the other a Military Officer, have been killed. This may well create anger. To harm two such men is a slight upon the British Government itself. Still, the stationing of a punitive police in Poona is a measure which cannot be allowed to be enforced without objection. The authorities cannot say that everybody in Poona had a hand in the murder of Mr. Rand, or that all the residents of that city were even indirectly concerned in the crime. Why, then, should every resident of Poona be punished?

The punitive police will be of little avail. The man who committed the crime may not be a resident of Poona, and his crime may not have had any connection whatever with the alleged oppressions committed under Mr. Rand's guidance as Plague Commissioner. Mr. Rand was a Civilian of sixteen years' standing, and had served in various places, where he had made many friends as well as enemies. It may be that some old enemy of his came to Poona with the object of gratifying an old grudge against him, and accordingly shot him. The man may be now away from Poona. How can, then, the residents of Poona be held responsible for the crime? Neither English morality, nor the English law approves of the punishment of innocent men. The Government should, therefore, forbear from seeking to punish the Poona people.

It is said that no shot was found in Mr. Rand's body. How can he, then, be said to have died of a gun-shot wound? Lieutenant Ayerst, it is true, was shot by somebody, but may not Mr. Rand have received his wound from some

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rocket which somebody carelessly fired on the evening of the Jubilee day? It is, indeed, difficult to believe that an Indian acted the part of a secret assassin, and dared to kill a *Sahib*. The Indians are a weak and loyal people, and an Indian cannot have the courage to do such a daring act. India is not Ireland. If the Indians had been in the habit of committing such murders, many tea-planters and indigo-planters would have lost their lives long ere now. The Indians never take the law into their own hands: they always relate their grievances to the authorities. If the authorities redress their grievances, well and good; if not, they thank their lot, and keep themselves quiet.

The Government is humbly requested to cancel the order stationing a punitive police in Poona. The sense of justice of the British Government is unparalleled, and serves as a model to the whole world. It is this strict sense of justice which makes England incapable of doing everything that Russia or Germany may do. It is this sense of justice which prevented Englishmen from deluging the earth with Musalman blood in connection with the Talla riot. The English suffered themselves to be beaten, but did not beat themselves. It was only when their patience was tired that they killed a handful of men. They did all in their power to restore peace, but they did not break the peace themselves. The magnanimity of the British Government in connection with this riot will be recorded in letters of gold in the history of the world. Will such a Government tarnish its fame by indiscriminately punishing the guilty and the innocent in Poona?

23. The *Hindi Bangavasi* of the 12th July says that the more Government will give indulgence to the police, the more will they oppress the people. The Rain-Gambling Act has rendered the Calcutta Police more formidable

Police oppression in connection with rain-gambling

than before. Last Friday, a number of chaukidars suddenly appeared in Cross Street and arrested some fifteen Marwaris, on the suspicion that they were rain-gamblers. It is said that the men were very roughly handled by the chaukidars, though, as a matter of fact, they had nothing to do with rain-gambling

24. The *Hublul Mateen* of the 12th July writes about the Talla riots as follows:—

The Talla riots.

Mr. Gladstone is persuading Europe to dismember the Turkish empire. The english press is preaching a crusade against the Sultan, who is the spiritual leader of the Moslem world and is flinging unmeasured abuse against his devoted head. All this led orthodox Musalmans to think that England had risen against Islam. All nations possess religious zeal. It is religious zeal which led the Talla rioters to try to save their holy place of worship, and the same zeal moved the Americans to help the Armenians who were said to be oppressed, and the British Parliament to give Greece a vote of thanks. The police is, however, responsible for the breaking out of the Talla riots, and for the loss of about three thousand Musalmans. Before the breaking out of the riot, some Musalmans had wired to the higher authorities praying that their mosque might be saved from demolition, but the authorities paid no heed to the prayer.

25. The *Dacca Gazette* of the 12th July says that the belief that the Government specially favours the Musalmans has made the illiterate in that community extremely bold, and

The riots and their cause.

was the cause of the disturbance in Calcutta. The riots could have been averted, if the police had taken more prompt action in the matter, by disallowing the Musalmans to assemble in large numbers near the mosque, on the first day of the quarrel.

The blood spilt in the course of the riots has not been spilt in vain, if Government has derived any lesson from the occurrence. The truth is, that the mosque was not the sole cause of the riot. For the last few years, secret discontent has been spreading far and wide in the land, and the disturbance was probably its result. It behoves the Government to enquire into the cause of this popular disaffection.

26. The *Dainik-o-Samachar Chandrika* of the 13th July has the following:—

"Be quiet."

We say to all—Be quiet! You Calcutta Musalmans, you went mad over thirteen chittacks of land at Talla, built a hut by force on another's land, tried to convert that hut into a *masjid*, set at nought the orders of the Court, defied the power of the police,

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July 12th, 1897.

HUBLUL MATEEN,  
July 12th, 1897.

DACCA GAZETTE,  
July 12th, 1897

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 13th, 1897.



listened not to good counsel, listened to the words of the wicked, followed evil counsel, rioted and fought, rebelled against the officers of Government, awoke the sleeping lion, and you have speedily had your reward! Now, say, how many Musalmans have been killed, how many have been half killed and how many have been wounded? Does a violent or accidental death lead to heaven? This is not a religious war. It is rather an irreligious war that is fought in this way. It is a sin to rob another of his property. It is a crime to disobey the law. The religious aspect of the question is treated of in your sacred books. It is your own leaders, Prince Baktiar Shah, Haji Zakaria and others, who say that no *masjid* can be built on another's land, and there can be no *nanaj* in such *masjids*. You ought now to be convinced of your error and listen to good advice. Hence it is that we say—Musalman, be quiet! No more! We have had enough!

And you British, Englishman, Scotchman or Irishman, be you, too, quiet! And you half-Saheb, you white or black Feringhi, be you quiet. Mad men do not act with judgment. The Musalman was mad, forgot right and wrong and did as he pleased. He was mistaken in thinking that his religion was probably in danger; that instead of going to heaven, he would have to go to hell. The Musalman saw darkness all round. It was like incense offered to the goddess Manasa (Fanatical as he was, the situation served to fan his fanaticism). The Musalman was led astray by the evil counsels of wicked men, and did wrong through lack of judgment. He committed oppression on the Sahebs, and laid violent hands even on European ladies. He chased the Eurasians. But his expiation has been more severe than was warranted by his sins. There have been many deaths among the Musalmans. A large number have been killed. The loss of life in the Talla and Calcutta riots has been heavier than what usually takes place in a regular pitched battle. Excitement, like intoxication, does not last long, but is followed by mental dejection. Anger is followed by repentance. A Musalman only understands what his fellow-Musalmans are suffering. They are now repentant. Saheb, soothe your heart! Be composed yourself and soothe and console your lady! Feringhee, you too, do the same! No more! We have had enough. Be quiet!

And you, worthy police, be you, too, quiet! We have praised your courage and prowess, and we praise your patience. You have done your best for the re-establishment of peace, but it is never possible to achieve the impossible. The police can, indeed, preserve the peace in the case of an affray or assault. But a big riot like this is nothing short of a war, and, as in a war, there must be warriors and armies, the police in these riots were strengthened by regiments of soldiers. Police, you have done your duty: be quiet now!

Commander of soldiers, be quiet! You brought out cannon to kill a mosquito. But that cannot be blamed, for it is not unoften that small incidents lead to large consequences. A small spark of fire can burn down whole villages. You have carried out orders. But your business does not lie here. The backs of the subject people were not certainly made to receive shots from your rifles. It is true, a refractory son should be chastised, but he should not be killed for his refractoriness. Your rifle is meant for the enemy. The Musalman is not your enemy. He went mad and lost his senses. He has got a good lesson. Be you, therefore, quiet!

Volunteers, you have had your taste for volunteering gratified! Never before did such an opportunity present itself! You do not find an opportunity of showing your valour, unless there is amateur warfare of this sort. Thanks to the riots, it has gone well with you. But we thank you, too. You, too, have laboured for the restoration of peace in the town. Of course, there have been defects and shortcomings in what you have done. However, as the troubles are past, you need no longer show your prowess. Give up your threatening attitude, and be quiet!

The ferment caused by the Poona tragedy has not yet subsided, and the threatening attitude of the Anglo Indians is becoming more and more terrible. Officials, be quiet, and devise remedial measures with coolness! Try to trace the offenders, but do not accuse the whole population of Poona. There will be no revolution in the Mahratta country. The Poona tragedy has not produced a rebellion. The measures that were adopted for the suppression of the plagues were attended with oppression. You say that they were not, but



countless people say that they were, and that was the case before the occurrence of the tragedy. There was unrest and agitation, not in one or two places, but in many places, and protests were made continuously and on all sides. Anglo-Indian official, Incarnation of British Justice, if you had not disregarded protests, and if you had checked oppression, if you had not allowed European soldiers to enter into the sacred precincts of Hindu and Musalman *zananas*, there would have been no possibility of these troubles in Poona, and Rand and Ayerst would not have lost their lives! Poona, too, has become the scene of reckless acts, perpetrated by madmen. The troubles there are due to your fault. The atrocious deed has been done by some villain, driven mad by your acts. It is not proper to punish one or two lakhs of people for the fault of one or two men. But it is precisely this that you are doing at Poona. You are acting like an angry man, and going astray in your excitement. Instead of doing what good administration demands, you are bent upon revenge. It does not behove you to go so far. Therefore, Officials, be you quiet! And Governor of Bombay, you, too, be quiet, and appease your Councillors! At the outset you have taken a wrong step. A punitive police has been quartered in Poona with the object of punishing the good also for the fault of the bad. You think that the imposition of a penalty of two or three lakhs of rupees will bring the Poona people to their senses. Well, the good and the peaceful, are always good and peaceful, and will always remain such! But you will never be able to convert the wicked into peaceful citizens. The only result will be that even good men will suffer for the guilt of the bad, and contented and well-behaved people will be converted into ill-behaved malcontents. Your well-meant measures will produce the most untoward consequences. Seek the assistance and co-operation of good men, and the wicked will surely be put down. If you place the good and the bad in the same category, you will receive help from neither, for the simple reason that none will venture to help you. Lord Sandhurst, it behoves you to remember Lord Bacon's remark, that suspicion begets distrust! Do not, therefore, suspect or punish everybody. Be quiet, my Lord, listen to a friend's advice.

And Governor-General, be you, too, quiet! Give up this cry of a Press Act. Lord Lytton's Press Act did no good. It rather injured the interests of the State. It increased fear and discontent. The whole Indian people cursed Lord Lytton, rejoiced at his departure and made themselves merry over his sorrows. When Lord Ripon repealed the Press Act, discontent was removed and contentment made its appearance, and unhappiness was followed by happiness. Lord Elgin, you come of the noble historic family of Bruce. It would be a great disgrace if it were said that a descendant of Robert Bruce came to India and took away the liberty of the newspaper press. And your disgrace would bring disgrace on your illustrious family. Do you, therefore, compose yourself and pacify your Councillors! There is no need of a Press Act! It is Government that will be a loser if the liberty of the vernacular newspapers is taken away. Listen to Lord Ripon's advice, and do not go astray by giving your ear to evil counsel!

Lord Elgin, walk along the good path yourself, and also make the Secretary of State tread the good path! It is at your advice that he has raised the cry of a Press Act, and threatened to take away the liberty of the vernacular newspapers. He will never be able to make good his threat unless you agree. He cannot be made uneasy unless you are uneasy. Therefore, do we say to you, Lord Elgin, be you quiet!

Secretary of State, Lord George Hamilton, be you, too, quiet! A Press Act never does any good. What good did Lord Lytton's Press Act do? If the vernacular newspapers cease to be free, you will not be able to know the opinion of the country. You cannot know a man's real mind if he is not allowed to speak it out. Lip eulogy is no praise! Newspapers never bring about insurrections or revolutions. The English Revolution under Charles I was not due to newspapers, nor were newspapers responsible for the expulsion of James II. The Sepoy Revolt and the Wahabi Riots in India were not caused by the newspapers of the country. Rebellions and revolutions are hatched in secret. It was not newspapers that were answerable for the *chupati* incident in the history of the Sepoy Mutiny. Newspapers rather make the occurrence of



such incidents impossible. People do not rebel by reading newspapers. The Cuba and the Philippine rebels did not read newspapers.

Lord George Hamilton, be quiet! Cease to talk of a fresh Press Act, and give up your idea of punishing the vernacular newspapers. If the Native Press is deprived of its liberty, the people will not suffer much, and will manage to pass their days as best they can; but the rulers will find it impossible to conduct the work of administration. That newspapers have come into existence in this country is because English rule has been established here. A newspaper that is not free, is not worth the name. A free Vernacular Press is the principal Minister of the State, and if the Minister is gagged, it is the State that suffers. The man must be singularly lacking in foresight, who, being a representative of the Sovereign, would do anything that might injure that Sovereign. Lord George Hamilton, be you, therefore, quiet! Ponder over the matter calmly and coolly. A man who does not act with due deliberation has to repent in the end. We shall say nothing to our Anglo-Indian contemporaries. They know everything and understand everything, but they are blinded by self-interest. Of course, we do not speak of all of them. There are good and bad among them as is the case all over the world.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 16th, 1897.

27. The *Dainik-o-Samachar Chandrika* of the 15th July writes to the following effect:—

The Government's Poona policy.

The cost of the Poona punitive police will be thrown on the natives, the Europeans and Eurasians being exempted, because it is the natives alone who are held responsible for the murders. Among the natives, again, the Maharatta Brahmans are being pressed hard, because they are educated, because they indulge in politics, because they join the Congress, because they celebrate the worship of Ganapati, and because they have commenced to celebrate Shivaji worship. Politics is smelt both in the Ganapati worship and in the Shivaji worship. But what if there be politics in Ganapati worship and Shivaji worship? Is not the worship of St. Andrew and the worship of Bruce in Scotland of a political nature? Bruce was the inveterate enemy of the English. He fought the English with Scotch soldiers. Shivaji committed hostilities against the Musalmans, but not against the English. Why, then, should the worship of the latter be considered bad, when the worship of Bruce is not condemned? The murderer has not yet been traced, but the Maharatta Brahmans nevertheless are being bullied. Such injustice is possible only in India!

The stringency of the plague rules led to oppressions which disgusted Hindus, Musalmans and Parsis alike. All these communities protested against them through their organs in the press. Why, then, are Hindus alone being bullied? It is not possible that the murders were the result of a widespread conspiracy. In that case, the existence of the sharp, religious and social differences that divide the various communities in Poona would have certainly led to the betrayal of the guilty community. It is not at all strange that the men or men who committed the crime have hitherto escaped detection. Who does not know that murderers often go undetected in this country? The reward which has been promised for the arrest of the culprits is twenty thousand rupees. But who is to give information, if the act was committed by a small number of men, no one besides whom is cognisant of their guilt? The fact that Mr. Budruddin Tyabji, the Musalman Judge of the Bombay High Court, convened a meeting to express indignation at the conduct of the assassins, seems to indicate that the Musalman community have not entirely escaped the Government's suspicion. Similar expressions of sorrow and disgust at the commission of the infernal deed have come from Hindu, Parsi and Jain Communities. It will be a sin on the part of the Government to disbelieve these sincere assurances of innocence. This or that man, this or that newspaper, may say what they like; but Government must keep itself firm in the path of uprightness and impartiality. Could the Government in England implicate the whole Irish people in the murder of Lord Cavendish and Mr. Bourke, or even exclude from Parliament those members of the House of Commons who were suspected of such complicity? Not even during the Sepoy Mutiny were the entire population of Delhi or Lucknow suspected of complicity in the disturbance. Why, then, should the entire population of Poona be suspected in this way?

Anonymous letters or proclamations should count for nothing. Numerous



letters and proclamations of this nature were circulated in Calcutta during the late riots. But did they lead the Government to hold the entire Musalman population responsible for the disturbance? The Calcutta riots were, in fact, a more serious affair than the Poona tragedy. In Poona, two Europeans were stealthily killed, but in Calcutta many Europeans, male and female, were openly assaulted in broad daylight, and might have been killed. In Calcutta, the troops and the police had to carry on a regular warfare with the Musalmans for days together. Still an additional police has been considered necessary for Poona, but not for Calcutta. And even if an additional police had been stationed in Calcutta, the authorities could not have thrown its cost on the entire population of Calcutta, or even on the entire Muhammadan population of the city. In Poona, a punitive police has been stationed, because the murderers have not been traced. In Calcutta, also, the wire-pullers in the disturbance have not been apprehended. But it will be as unjust to station an additional police in Calcutta, as it has been to station one in Poona.

(b)—Working of the Courts.

28. The *Hitavadi* of the 9th July says that Mr. Bonnaud, the Officiating Presidency Magistrate of Calcutta, has fined one, Mr. Bishop, ten rupees for overturning a native gentleman with his chair. Such is English law that, according to one Magistrate's interpretation of it, overturning a chair is an offence, while, according to another Magistrate's interpretation of it, pulling a person by the ear is not an offence. Indeed, judicial trials in this country are not trials but a sort of lottery.

HITAVADI,  
July 9th, 1897.

29. The same paper says that the proposed removal of the Sitakunda Munsifi to Chittagong will be attended with great inconvenience. It will be all but impracticable for poor people to conduct suits at a place which is two days' journey from their homes, and they will thus be oppressed by their rich neighbours. The suits instituted in the Munsifi are mostly of small value, and the conduct of such suits at such a distance will be unbearably expensive.

HITAVADI

The removal of the Munsifi will also lead to the abolition of the local minor school as well as of the local charitable dispensary—the only place where pilgrims can receive medical aid throughout the year—as both are mainly supported by the pleaders of the Munsifi.

The writer suggests that the Munsifi should remain where it is, and the area, up to Bhatiari on the north, should be included in its jurisdiction. An additional Munsif should also be appointed, and the senior Munsif vested with magisterial powers.

30. A correspondent of the *Sanjivani* of the 10th July complains of the conduct of a Subdivisional Officer of Rangpur. A poor man used to sell betel in the Court compound. The Subdivisional Officer kicked him out of the place, because he smoked though at some distance from the Court. The other day he stopped a carter, because he was driving his cart so as to be seen from the Court-room. High-handedness in a Bengali official is extremely to be regretted. It is to be hoped that the Subdivisional Officer in question will mend his manners.

SANJIVANI,  
July 10th, 1897.

31. The *Dacca Prakash* of the 11th July does not see why the District Judge of Dacca brought an Additional Sessions Judge and one more Subordinate Judge to the station, when the number of suits on the Civil Court files this year has been less than the number of last year. It is to be hoped that, henceforward, the Subordinate Judges will not hurry through their cases without caring to do justice. The cases relating to alluvion and diluvion require special care in their disposal, and their number is not yet decreasing. It is only the First Subordinate Judge who hears cases patiently.

DACCA PRAKASH,  
July 11th, 1897.

32. In the opinion of the *Dainik-o-Samachar Chandrika* of the 13th July, the inquiry into the Meghna disaster has not been satisfactory. How were the passengers saved? How could boats and dinghies venture out on the boisterous river? Were the boatmen previously apprised of the fact that, by

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 13th, 1897.



some supernatural agency the steamer would be wrecked in the Meghna at that time, and were they in this way all prepared to save the passengers? As for the bags of chillies serving as a protection to the passengers, the idea is simply ridiculous and extremely absurd.

(d.—Education.

BANGAVASI,  
July 10th, 1897.

33. The *Bangavasi* of the 10th July has the following, with reference to the admission of two girls into the first-year class of the Presidency College:—

Female students in the Presidency College.

The innovation really pains us. The two girls are Brahmos, but they have not certainly disclaimed their Bengali parentage. It is certainly a matter of anxiety that two young girls, belonging to respectable Bengali families, should, simply with the vain object of becoming blue-stockings and learning to live in the fashion of European ladies, find themselves among young and inexperienced boys who possess no discipline, no sense of right and wrong, and do not own the sway of religion. They are sure to be molested and to become hardened and unsexed in the race for competition with the sterner sex. We have heard of the male students of the Medical College offering incivilities to female students, and we are sorry for the two girls in the Presidency College. Grown-up Hindu boys and girls are not in the habit of playing and living together, and we are not gratified when we see them reading together in the same college. What is good for Brahmos, is not good for Hindus. It would have been well if the two girls had been admitted to a Brahmo College and had read with Brahmo boys. The guardians of the boys in the Presidency College should beware. English education is essentially materialistic and intoxicates its recipients with ideas of luxury and enjoyment. It is certainly a dangerous experiment to place young boys and girls in the same class in the same College as recipients of such education. Boys and girls thus thrown together are sure to choose their partners themselves, and thereby disappoint parents expecting to make money by marrying their sons.

HITAISHI,  
July 13th, 1897.

34. The *Hitaishi* of the 13th July does not approve of the admission of female students into the Presidency College.

Female students in the Presidency College.

Mr. Rowe, the Officiating Principal, has admitted the girls on the authority of the admission of girls into the Medical College. But is there no difference between the Medical and the Presidency College? The final consideration of the question rests with the Government, and it is to be hoped that it will carefully consider the matter. The present arrangement is most likely to end in a scandal.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 14th, 1897.

35. The *Dainik-o-Samachar Chandrika* of the 14th July does not approve of the admission of female students into the Presidency College. The girls in question ought to have got themselves admitted into the Bethune

Female students in the Presidency College.

College, the students of which have passed the B. A. and M. A. examinations, with credit. Arrangements could be made in the Bethune College itself for a better teaching of Physics and Chemistry. There is no divine commandment that there shall be good teaching only in the Presidency College. It is said that even the European Professors, with the exception of Mr. Rowe, objected to the innovation, but Mr. Rowe persisted and had the girls admitted. Many students and their guardians have serious objection to the new arrangement. The precedent of the Medical College admitting female students cannot help Mr. Rowe. There is only one Medical College in Bengal, but there is the Bethune College for the general education of girls. There was absolutely no necessity for admitting the girls into the Presidency College. If the Bethune College is not liked, there is the City College, which ought to have been given the precedence. Just contrast this innovation in the Presidency College with what happened only lately in the Cambridge University! Mr. Rowe has beaten even Drinkwater Bethune hollow. Mr. Bethune introduced female education, Mr. Rowe has introduced the education of boys and girls in the same class and in the same College—an innovation, which is not tolerated even in England and America. Let Hindu society judge whether it will be now desirable for Hindu students to read in the Presidency College.



## (e)—Local Self-Government and Municipal Administration.

36. A correspondent of the *Charu Mihir* of the 5th July, writing from Kalipur, in the Mymensingh district, asks the District Board to excavate those portions of the river Balua, flowing past that village, which have been silted up in the late earthquake. The current of the river has been stopped by sandy *churs*, and if these are not removed, severe water scarcity will prevail in the village.

CHARU MIHIR,  
July 5th, 1897.

37. The *Bankura Darpan* of the 8th July makes the following comments upon the management of pounds in the Mufassal:—  
The cattle-pound grievance. (1) Animals are often unlawfully confined in the pound, with the view of levying money from their owners. There is at present no crop in the fields, but still the number of impounded animals is increasing. In fact, the pound-keepers have emissaries in their service, whose business it is to carry stray animals into the pounds. The pound-keepers are also in the habit of alluring stray animals into pounds, and then of levying fines from their owners.

BANKURA DARPAN,  
July 8th, 1897.

(2) The animals confined in the pounds are not properly fed, and are not properly sheltered during the rains. The pounds are always in a filthy condition and are not properly cleansed. The rates of fine, however, are heavy, and a whole day's fee is often levied for an animal kept in a pound for a few hours. In this year of distress, people are put to great difficulty in paying fines, which are not infrequently unjustly demanded from them.

(3) It is a pity that the authorities are quite indifferent to the complaints of the poor helpless village people, who are not bold enough to take the initiative in this matter of redressing their grievances.

38. According to the *Dacca Prakash* of the 11th July, the following will show how the District Boards are suffering under Magistrate-Chairmen. The road running by Ramna, in Dacca, was so long included within the jurisdiction of the Dacca Municipality. But as it is used by Europeans for a walk, and they cannot induce the non-official Chairman of the Municipality to keep it in a condition so as to suit their requirement, they induced the Magistrate-Chairman of the District Board to bring it under his control, by including it within the District Board's jurisdiction. The Magistrate's proposal was at first strongly opposed by the members of the Board, but it was ultimately carried, as the members found themselves unable to hold their ground in opposition to the Chairman. The Municipality, which is now constituted with the Magistrate's creatures, readily assented to the transfer, agreeing also to pay every year to the District Board the sum of Rs. 150, which it had itself spent every year on the repair of the road. The portion of this road, which has been made over to the District Board, measures only 4,020 feet, or less than a mile, but a sum of Rs. 1,469 has been sanctioned by the Board for its repair, whilst the Municipality used to spend only Rs. 150 for that purpose.

DACCA PRAKASH,  
July 11th, 1897.

The Magistrate's favourites being predominant both in the Municipality and in the District Board, and being all residents of the Municipality, it is their interest to shift as much of the Municipality's burden on to the District Board as they can. And this they easily do. Thus, within a short time, the Municipality has been enabled to draw largely upon the Board's funds for improvements effected within its own jurisdiction. Lately, a proposal has been made that the District Board should every year contribute Rs. 2,000 towards improvements, to be effected in the Dacca Mitford Hospital. The proposal is sure to be carried, though the justice of the step is open to question. In new Municipalities where there are no rich residents, charitable dispensaries and other institutions for the public benefit may well demand District Boards' patronage. But in the case of a rich town like Dacca, the poor District Board should not be made to contribute towards a Municipal charitable dispensary or hospital. Does Calcutta, for instance, demand anything from the 24-Parganas or any other District Board in aid of its many charitable dispensaries? The Dacca Mitford Hospital has all along been maintained at the cost of a certain European gentleman, and why should it be now necessary, in spite of



the large donations the hospital has received from time to time from rich men like Raja Raejndra Narayan, to draw upon the poor tax-payers under the District Board for its maintenance?

The condition of the District Board has, indeed, become deplorable under its Magistrate-Chairman. The majority of the Board's tax-payers now receive no return for their money. The roads are in the same condition as before the imposition of the road-cess, whilst water scarcity has become a crying evil. The silting up of the mouth of the Ichhamati has caused the severest water scarcity in villages situated on the banks of that river, along a distance of fifty miles. These villages are literally becoming depopulated for want of good drinking-water. But the District Board will not listen to any prayers of the villagers for a good water-supply. Last year some half-a-dozen petitions from four thanas were sent to the District Board, but even the fact of their submission did not come to the notice of the members.

(g)—*Railways and communications, including canals and irrigation.*

BANGAVASI,  
July 10th, 1897.

39. The *Bangavasi* of the 10th July observes, on the strength of the letter of a correspondent, that the Station-master of the Sodepur Railway Station on the Eastern Bengal State Railway. passengers who were injured during the late Railway accident near that station. He did not give water to the thirsty or pillows to the prostrate. He even drove out wounded passengers from his room to prevent over-crowding. This was cruel and unHindu. A Bengali cannot be so cruel and heartless. The writer will be glad to learn that the correspondent is misinformed.

(h)—*General.*

SAHACHAR,  
July 7th, 1897

40. The *Sahachar* of the 7th July writes, as follows, about Mr. Stevens:—

Mr. Stevens as Officiating Lieutenant-Governor of Bengal.

A man like Mr. Stevens is rare, not only among the Civilians, but among mankind in general. Among the Civilians it is rare to meet with a man of Mr. Stevens' quiet business habits and unostentatious manners. If any other man than Mr. Stevens had got the Lieutenant-Governorship he would probably have spent his brief term of office on the cool heights of Darjeeling. But Mr. Stevens is a man of a very different stamp. He is already out on tour to visit famine-stricken districts. This first act of his shows that he is a man of business and a well-wisher of Bengal. His Honour has done well to visit Nadia and Khulna first, because, in the eastern part of Bengal, these are the two districts which are suffering most from famine. His visit to Khulna has been particularly useful. Mr. Westmacott had granted only a small sum of money for takavi loans to the Khulna people. But on the representation of the District Board and of Mr. Vincent, the exemplary Magistrate of Khulna, Mr. Stevens has increased the grant. It is sure that, within the short period of his incumbency, Mr. Stevens will do much good to Bengal. His Honour is humbly requested not to leave any matter waiting for Sir Alexander Mackenzie, but to dispose of everything that comes up before him. Sir Antony MacDonnell did so when officiating for Sir Charles Elliott.

SANJIVANI,  
July 10th, 1897.

41. The *Sanjivani* of the 10th July complains of the conduct of Mr. K. J. Badshah, Comptroller of Post Offices, India. He treats the clerks and other office employes in an arbitrary manner. He never grants casual leave except on medical certificate. Very few clerks can afford to pay for a medical certificate, and the clerks are made to attend office even in illness. If he grants casual leave to a clerk on urgent domestic business, he makes him work during holidays. No clerk can go out except during tiffin time hour, and without the permission of the head of his office. Clerks are fined by him on the slightest pretexts. He degraded a clerk for a month the other day, because he was a little late in signing a bill. Another clerk was fined Rs. 5 for a lesser offence. Clerks are fined one rupee or two, right and left. He compels the clerks to work beyond office hours, and he is very glad when a clerk agrees to work during holidays. The Comptroller is going to submit an expensive scheme regarding the management of the Post Office Savings Banks.



The scheme, however, was not needed. Mr. Badshah is drawing a pay of Rs. 2,250 per month, while his predecessor drew only Rs. 1,200. Something better was expected of him.

### III.—LEGISLATIVE.

42. The *Sahachar* of the 7th July says that the public are highly gratified to see Babu Kali Charan Banerji elected by the Calcutta University as its representative in the Bengal Council.

SAHACHAR,  
July 7th, 1897.

Babu Kali Charan Banerji's election for appointment to the Bengal Council.

43. The *Hitavadi* of the 9th July has the following:—

HITAVADI,  
July 9th, 1897.

The proposed Press Law.

The announcemant made by the Secretary of State in Parliament that there will be an enquiry into the responsibility of the Native Press for the Poona tragedy, and that if that Press is to be gagged, it will be gagged according to the established practice, without a previous discussion of the question in the House of Commons, has greatly alarmed us. We are not afraid of an enquiry. But who is to make an enquiry? Is the enquiry to be made by a Governor, from whom the residents of Poona failed to obtain exemption from oppression at the hands of certain officials, and by the Officers of Government who pronounce native newspapers disloyal without reading them?

In our opinion it is the plague officers who are responsible for the Poona tragedy. They have shown such utter disregard for the feelings of the people, that the wonder is that something more terrible than the Poona tragedy has not taken place.

We cannot help feeling alarmed with our experience of the established practice during Lord Lytton's administration. We heard one morning that a Press Act would be passed, and we learned in the afternoon that the measure had been passed at a single sitting of the Viceregal Council. That was only in 1878.

We still remember how little official translations of writings in the Native Press could be relied upon. An attempt was made to prove the misleading character of the abstract official translations, by placing them side by side with the full translations of the articles, but in vain. Recognisances were required from native newspapers; but all but three refused to disgrace themselves by giving recognisances. The *Sahachar* ceased to exist, the *Amrita Bazar Patrika* appeared in English, and the *Som Prakash*, the leading vernacular paper of that time, took leave of its journalistic vocation in spirited verses to the following effect:—

"You cannot even cough or sneeze without offending the civilized authorities. What is the good of the *Som Prakash* living at all, if it must praise every official measure—if it must approve of the Afghan War and the license-tax? Utterances can, indeed, be checked, but who shall chain the mind? The *Som Prakash* will again appear only if it is not forbidden to discuss politics in Bengali."

The same ordeal is again before the Native Press. Native papers must again show the same courage and spirit of self-sacrifice. Lord Ripon delivered the Native Press. Who shall say what is in store for it this time?

The enemies of the Native Press are now up and doing. We should, therefore, beware.

Let the members of the Poona Sarvajanik Sabha and other patriotic gentlemen in the Deccan try to convince the English public of the innocence of the Native Press by placing before them full translations from its writings.

44. The same paper hears that the Maharaja of Darbhanga will be again elected to the Viceregal Council, by the Bengal Council. The Maharaja is a very able man, and the foremost landholder in the Province. But he has

HITAVADI.

The Bengal Council's representative in the Supreme Council.

been already twice elected, and on both occasions he has, on account of ill-health, been able to do very little in comparison with either Mr. Ananda Charlu or Mr. Pheroz Shah Mehta. A representative of the zamindars having been twice elected, a representative of the people should be returned this time.

45. The *Bangavasi* of the 10th July, has the following, with reference to the rumoured re-enactment of the Press Act:—

BANGAVASI,  
July 10th, 1897.

The rumoured re-enactment of the Press Act.

We are not afraid of a Press Act. Journalism is a new thing in this country: it has nothing native



about it. It is a copy of English journalism, and most of the matter published in a native newspaper is a translation of what appears in the English newspapers. Journalism, as a profession, is not a pecuniary success in this country. The English newspapers are not certainly going to be abolished. They will often have conflicting interests among themselves, and will quarrel with one another. We shall translate these choice writings and publish them in our papers. In this way we shall have native journalism in spite of a Press Act. We shall have no opinion of our own to express, but, never mind that, we shall have a good deal of the opinion of the Anglo-Indian journalists to circulate with beat of drum and flourish of trumpet.

DACCA PRAKASH,  
July 11th, 1897.

46. The *Dacca Prakash* of the 11th July resumes its criticism of the Religious Endowments Act Amendment Bill (Report on Native Papers for the 3rd July 1897, paragraph 26. The Religious Endowments Bill.

*Section 10.*—This section provides for the filling up of vacancies on the Committees. The manner in which the vacancies are to be filled up, will only lead to the election of low-class Hindus and Musalmans—of barbers and washermen.

*Section 11.*—This section provides for the revision of lists of electorates. The Central Committee is empowered to revise the list. It is evident that it will be the interest of the Central Committee to put down in the list the names of such persons as will be likely to elect for the District Committee—friends or admirers of the existing members of the Central Committee. The members of the Central Committee will thus have very little chance of being removed from their posts. In this way a number of designing people will permanently monopolise the seats on the Central Committee, and will go on managing the endowments in a way most advantageous to themselves. If the Central Committee fails to revise the list, the work will be done by the District Judge, who is sure to choose low-class men as members of the electorate.

*Section 12.*—This section defines the powers of District Committees:—“The District Committee of each religion or sect shall have absolute control, not inconsistent with their maintenance, over the institutions belonging to that religion or sect.” It is very difficult to determine what is, and what is not, consistent with the maintenance of the institutions in question. Moreover, what is the use of restricting in this way the powers of a body who are virtually answerable to no one for their actions? The District Committee is, moreover, empowered to appoint trustees. This will open a wide field for corruption.

*Section 13.*—By this section the trustees are required to submit a budget in the beginning of every year, and also monthly and quarterly accounts. The budget is to include the costs of the necessary establishments of the District and Central Committees. The Committees are thus to enjoy a large share of the money given by the public, expressly for the purpose of the worship of the gods. Few honest people, moreover, will agree to become trustees under the condition that they shall submit a budget and monthly and quarterly accounts, without being adequately paid for their services. The District, as well as the Central Committee, it is quite clear, will have the power to pass or reject the budget, for the submission of the budget will be useless if the Committee has not the power to scrutinize it. In fact, the only way in which the Committee can exercise a control over the trustees, is by possessing the power of passing or rejecting their budget, and this power it is sure to exercise whenever it likes. This means that the Committee will have the power to curtail the legitimate expenses of religious ceremonies, in order to increase its establishment costs.

*Section 14.*—This section gives the District Committee power to revise the budget, subject to confirmation or revision by the Central Committee. Now, it is useless to require the trustees to submit the budget or accounts. Dishonest trustees will be clever enough not to give any indication of improper expenditure in the budget. They will manage to introduce these expenses as legitimate expenses, without running the risk of being detected. The income of the institutions in question consists of small offerings, and dishonest trustees will easily succeed in showing only a small portion of the income in the budget, leaving the larger portion of it to meet their improper requirements. The Committee has no means of detecting such misappropriation. As for honest trustees, they are managing their trusts honestly. They very little



understand the intricacies of accounts, and it will be a hardship to them to be required to submit a budget and accounts.

*Section 15.*—By virtue of this section, the custody of endowed property will be very much in the hands of the Committees—a thing not desirable.

*Section 16.*—According to this section, “the orders of the District Committee shall be appealable to the Central Committee, whose decision shall be final.” This is certainly the height of folly.

47. The Secretary of State, observes the *Dainik o-Samachar Chandrika* of the 12th July, is talking of a Press Act. Lord Elgin's Government may not, like Lord Lytton's Government, pass a special law for gagging the Native Press; but it may increase the severity and stringency of the provisions of the Penal Code dealing with disaffection. That the Penal Code is enough for the purpose of harassing and terrorising the Press, was made quite clear in the *Bangavasi* case, and steps are most likely to be taken to amend the Code, so as to make it a greater terror to Native journalists. Lord George Hamilton's tone is disquieting. In reply to a question in the House of Commons, His Lordship observed that the Government would stick to its policy with regard to the Indian Press, but he could not promise to consult the House before passing any legislative measure with reference to the Native Press. This means that, with a preponderating majority at their back, the Tory Ministry care very little for opposition, and are prepared to do anything and everything they like. They may pass a new Act to gag the Press, or they may increase the severity of the Penal Code in such a manner as will serve that purpose equally well. Jury trial may be abolished in newspaper cases. For a jury may, as in the *Bangavasi* case, stand in the way of a conviction. Pleaders have been exempted from Jury service, and the Government's way in this direction has already been prepared. The Indian people can bear all, and will bear all, but it is a regret that disasters are thickening so fast around them in the Jubilee year.

DAINIK-O-SAMACHAR  
CHANDRIKA  
July 12th, 1897.

48. The *Hitaishi* of the 13th July has heard a rumour that the police has issued a notification calling upon all persons whose lands are being wrongfully acquired by Musalmans by building *masjids* on them, to bring the matter to the notice of the authorities. It is said that litigation is not necessary to secure the ejection of the trespassers, the police undertaking to demolish all buildings raised on the land. The rumour may, or may not, be true, but it has become urgently necessary to pass a measure regarding the construction of *masjids*. If Musalman trespass upon or into Hindu lands is not checked in time, it will become unsafe to lease out lands to Musalman tenants.

HITAISHI,  
July 13th, 1897.

#### V. — PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

49. A correspondent of the *Charu Mihir* of the 5th July, writing from Rameswarpur, in the Netrokona subdivision of the Mymensingh district, says that his village will remain a heap of ruins if Government does not help the villagers to recover from the effects of the late earthquake.

CHARU MIHIR,  
July 5th, 1897.

50. The same paper complains of widespread scarcity in the Mymensingh district. There is distress in the Tangail, Jamalpur and Sadar subdivisions. The condition of Kishorganj and Netrokona, so long good enough, is now very bad. In Netrokona, the earthquake has deprived people in many places of all that they had, and food-grains are therefore not available and can be purchased only at very high prices. In Kishorganj, a large number of people applied to the Deputy Magistrate for help, but that officer did not receive their applications. The Deputy Magistrates of Kishorganj and Netrokona have sent to the Magistrate no intimation of the distress prevailing in their respective subdivisions. It is hoped that Mr. Harris will provide for the distribution of relief to the distressed people of these two subdivisions.

CHARU MIHIR.

A correspondent of the same paper complains that, in spite of the order of the Magistrate of Mymensingh, the Circle Officer of Elenga, in that district, has taken no steps to distribute relief to the people of Nagarbari, Narandia and Daulatpur. He sent a man, with a small sum of money, but as the number of



people who applied for relief was very large, nothing was given to anybody, but a promise was made that a larger amount would be sent; that promise, however, has not yet been fulfilled. Meanwhile, the news that relief would be sent has very much excited the people, who are visiting the men connected with this paper in the hope of obtaining relief. A meeting was held on the 15th June, and a telegram was sent to the Magistrate asking him to send immediate relief to the distressed people. The people will be in extreme distress if relief is not soon sent. The Deputy Magistrate of Tangail should visit the distressed tracts. The wife of Miyajan Shaikh, of village Malati, committed suicide.

BANKURA DARPAN,  
July 8th, 1897.

51. A correspondent of the *Bankura Darpan* of the 8th July complains that agricultural loans are not being granted on a satisfactory scale to the distressed people. About two thousand and one hundred people applied for ninety thousand rupees, but they have been granted only rupees two thousand one hundred and twenty-one. The Government now pleads its poverty, and says that there is no more money to be paid, and the people are in a helpless condition.

On the 3rd July last Satya Bamini, an old woman of sixty, fainted on the way to the Circle office. That day many of the distressed people who were being granted relief had to wait long in the office compound under a scorching sun. The children suffered very much. It is to be hoped that the poor people will never again be put to such unnecessary trouble.

The following people are in great distress in villages which have not yet been included within the affected area:—

*Nityanandapur—*

- (1) Garabini Kumarini, with two children.
- (2) Hari Kumarini.
- (3) Mahes Bauri—a mute.
- (4) A woman who has deserted three children.

*Dethol—*

- (1) Kshemi, Kurhani and Luksman.
- (2) Kunchila Mullikani, with five children.
- (3) Jitu, Pitambari, Ujwala, Nisi, Sami and Beji.
- (4) Judhisthir and Fulu.
- (5) Upendra and Mohara.

The following people are likely to die if not soon relieved:—

Narmada Sarkarini, Simanta Sarkar, Nanda Lal Sarkar, Ananta De, Ananta Sebai, Nanda Lal Sabai, Bhairavi Dasi, Rajib Lochan Mukharji, Digambar Mukharji, Priyamuni Khan, Dasi.

BANGAVASI,  
July 10th, 1897.

52. A correspondent of the *Bangavasi* of the 10th July complains of the prevalence of distress in Manikahar, a village in the Murshidabad district. It was proposed to open a relief-house in the village, but unfortunately the granting of relief has been stopped, after paying the people only forty rupees. The following people are in great distress:—

- (1) Bipin Kaibarta, aged forty or forty-one. Family of seven. Income six pice per day. On the verge of starvation.
- (2) Ramchandra Mandal, aged forty-four or forty-five. Family of six. Starving and reduced to a skeleton. Fainted the other day from sheer weakness.
- (3) Paban Dom, aged thirty-three or thirty-four. Family of eight. His father has been forced by starvation to commit suicide.

SANJIVANI,  
July 10th, 1897.

53. A correspondent of the *Sanjivani* of the 10th July complains that the late earthquakes had disastrous consequences in Assam. Kamrup especially has felt the consequences most keenly. The sufferings of the people baffle description. All masonry buildings have been levelled with the ground, and the huts have considerably sunk in the ground. Most people are living under trees. The towns and villages have been overflowed, and the stocks of rice and other food-grains have been destroyed. Fever and cholera have broken out, and are carrying away thousands. Medicine and medical practi-



tioners are equally scarce. Rice is selling at eight to twelve rupees per maund, and paddy at ten seers per rupee. The *aus* crop was prospering, when the earthquakes began and destroyed it.

It is a pity that the distress of the Assam people has not yet moved the kind-hearted millionaires in the country. It is to be hoped that the Viceroy will give something out of the Famine Fund to relieve the distress of the Assam people, and will also exempt the Assam Government from paying its quota to the Imperial Exchequer.

54. The same paper understands, from a trustworthy source, that

Distress in Deoghur.

Mr. Craven, Officer in charge of relief works in the Sonthal Parganas, instituted an enquiry into the death of Hari Hazra, and came to the conclusion that he died from old age and natural infirmity. No inquiry, however, has been made into the death of Lalit Muhara. Mr. Craven has asked the *Sanjivani's* Deoghur correspondent to ask his pardon, and has told him that he would be put to a similar indignity every time he sends to the Press a list of the names of famine-stricken people, without Mr. Craven's permission. Let it be granted for argument's sake that Hari Hazra died of natural infirmity. Why did Lalit Muhara die? He was not old and infirm. Why has Lalit Muhara's young daughter lately died? Why has the grandson of Babu Ram Kuhar of Joghita died? Why also have the son of Kaila Mahat of Kariyasa, the son of late Banowari Rat of Busmata Olakhs Munda, Chuta Munda's son of Bundabra and Anup Mahat of Guli Pathen died? Did old age reduce them to skeletons? Was it old age that made them cry for food? Let the Government appoint an independent Committee to inquire into these deaths. An inquiry by the authorities in charge of famine relief works will not satisfy the public.

SANJIVANI,  
July 10th, 1897.

55. A correspondent of the same paper has the following on the prevailing distress in Jessore:—

Distress in Jessore.

The people have eaten up the seeds and sold off all their belongings. They have nothing to eat, and some months must pass before the *aus* or the *aman* crop is harvested. We would not have sought help from the Government if we had had anything to eat. The *mahajans* have stopped granting loans. The raiyats have borrowed heavily and the money-lenders can no longer lend them money. We have been reduced to skeletons, and are dying by inches. There is not a nation on the earth's surface more loyal than we. We are prepared to carry out the behests of the Government, but how can we satisfy hunger without food? The local authorities are trying their best to gag us, and to conceal the true state of things. Their best endeavour seems to be to prevent the story of the distress from being brought to the notice of the Government and the public. In official papers Jessore was so long not recognised as an affected district. Lately it has been recognised that there is scarcity in that district. The big officials, who eat sumptuously, are not expected to realise the distress of the poor. But is it not a sin to ignore distress and let hungry people die helpless and hopeless? An official was heard to say that the distress complained of was scarcity and not famine. Yes, it will be famine, when people will die in the streets and their dead bodies will have to be removed by scavengers. The officials say that we must die before we can expect any help from the Government. We, however, know that our Government is a benevolent Government and our cry is sure to be heard. Acute distress prevails in the villages of Dapua, Helai, Faila, Mushedaya, Nyamatpur, Mahar, Chandra, Hari Govindapur, Chanchra, Faraspur, Anupampur, Singi, Daulatpur, Raigram and Salika in the Kaliganj thana of the Jessore district.

SANJIVANI,

#### VI.—MISCELLANEOUS.

56. The *Basumati* of the 8th July is glad to notice that Mr. Cotton has already gained a reputation as ruler in Assam.

Mr. Cotton as Chief Commissioner of Assam.

BASUMATI,  
July 8th, 1897.

Mr. Cotton is personally attending the search for dead bodies under the *debris* of the houses which collapsed in the late earthquake, and is weeping like a child at the sight of dead bodies. Some rice dealers attempted to raise the price of the grain in the present calamity, but Mr. Cotton has threatened to punish them if they



do so. He has instructed Mr. Gordon, Deputy Commissioner of Gauhati, to take particular care that deaths from starvation do not take place. Everybody wishes good to a ruler like Mr. Cotton.

HITAVADI,  
July 9th, 1897.

57. The *Hitavadi* of the 9th July complains, that even on the occasion of the celebration of the Diamond Jubilee, the distinction of black and white was very conspicuous at Simla. Natives had to sit apart from Europeans, and at a great distance from the fire-works. When a festive procession of natives, including many respectable officers, was going along a street, an English officer on horse-back came up and bade them stop, and, when the procession had stopped, alighted from his horse and gave several natives a taste of his whip.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 14th, 1897.

58. The following observations were made by the Hon'ble Major-General Sir Edwin Collen in the course of the discussion on the Cantonments Act Amendment Bill:—

"I maintain that the soldiers of the present day are not one whit worse than the classes from which they are drawn in point of morality; that they are better educated, more temperate, and better behaved, but they are mostly young men, and are thus susceptible to the influences which beset them in this land—and from which no regulation can wholly guard them—a land where prostitution is not regarded otherwise than as an ordinary condition of life, and where the profession of a prostitute is not looked upon as one of unqualified shame."

Commenting upon the above, the *Dainik-o-Samachar Chandrika* of the 14th July writes as follows:—

Sometime ago, a European soldier committed a brutal assault on a Hindu woman in the North-Western Provinces. The European Magistrate who committed him to the Sessions was for his conviction, but he was acquitted by a European Jury of the Allahabad High Court. The Presiding Judge was taken to task by the public for certain alleged remarks reflecting upon the chastity of Hindu women. There was great agitation in the country, which was allayed only when it was given out that no such remarks were made by the Judge.

Sir Edwin Collen's utterances have again pained the Indian public. The *Hindoo Patriot* has been the first to point out the baselessness of the Military Member's remark. We, however, hold it beneath our dignity to argue with the Military Member in refutation of his hasty utterances. The Hindu woman is a pattern of chastity, and it is a pity that Sir Edwin Collen does not know it. He should rectify his mistake at once, and withdraw his unjust and uncalled-for remarks, before any harm is done. Nothing could be more regrettable than that one who has grown old in the public service in Hindustan should be so very ignorant of Hindu society. This lamentable ignorance reflects no small discredit on the Military Member, and nothing but a fair and full confession of his mistake will exculpate him from blame.

It is true that the marriage of prostitutes is recognised in Musalman society, and a married prostitute is looked upon as a lawful wife, so long as she remains faithful to her husband. In Christian society, the marriage of actresses and ballet dancers is not uncommon. The marriage of women who have lost their chastity is also frequently met with, and there are people who go even so far as to marry prostitutes. It is not, however, our object to point out the faults of Christian society, or to criticise the conduct of Christian women. The *Statesman's Year Book*, an English publication, gives the percentage of illegitimate children to the entire population in the several districts of Great Britain and Ireland. We do not like to enter into those disgusting details, but it is our impression that there are good women and bad women in every society, and that even in England there is no want of chaste women, of ideals of chastity, who have made that country what it is at present.

We do not wish to compare Indian women with their European sisters. Not to speak of Hindu society, chastity is highly prized in Musalman society. In spite of its divorce, widow marriage and marriage of prostitutes, Musalman society holds conjugal fidelity higher than everything else. It is a thousand pities that, after passing the best portion of his life in India, Sir Edwin Collen



should not only believe, but publicly declare, that India is "a land where prostitution is not regarded otherwise than as an ordinary condition of life, and where the profession of a prostitute is not looked upon as one of unqualified shame." It is much more to be regretted that these observations were made in the Legislative Council, without being contradicted by any other Hon'ble Member. To err is human, and Hindu society is prepared to forgive Sir Edwin if he publicly withdraws his remarks. His remarks have pierced the Hindu heart and left it bleeding. A hue and cry is sure to be raised. When the heart is full, the mouth speaketh, and there is no gagging it. The Hindu can bear anything and everything, but he cannot bear his women to be traduced. Sir Edwin Collen is known to be a good man, and his remarks must, no doubt, be due to ignorance. He should lose no time to withdraw what he has said from his place in the Council. There is no doubt that the Military Member did not intend to hurt the feelings of the Hindus, and we believe that he will be only too glad to remove from the public mind the pain that he has unwittingly caused it.

## URIYA PAPERS.

59. The *Utkaldipika* of the 29th May complains that certain authors and publishers have monopolised almost all the vernacular school-books that are now in use in the Primary and Middle Schools of Orissa, and that unless this system of exclusive patronage is broken down, other capable writers and publishers will not be induced to enter the fair field of competition, and, as a consequence, better books and publications will not see the light of day.

UTKALDIPKA,  
May 29th, 1897.

60. The *Sambalpur Hitaishini* of the 20th May is very much opposed to the Government monopoly in opium traffic in India, and urges its abolition without delay. The writer cannot bear to see an enlightened Government, like the English, profit by pandering to the vices of an ignorant and half-educated people like the natives of India.

SAMBALPUR  
HITAISHINI,  
May 20th, 1897.

61. The same paper is indignant at the attempt of the authorities to revive the system of State regulation of vice in British Cantonments in India.

SAMBALPUR  
HITAISHINI.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 17th July 1897.



